

# The Gospel Messenger,

AND

## SOUTHERN EPISCOPAL REGISTER.

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### *The Editors to their Readers.*

IN commencing their labour at the beginning of another year, the Editors would feign believe, that the *Gospel Messenger* has been usefully employed in laying before its readers much interesting religious intelligence, and many instructive essays and communications, original and selected, on various important subjects. The Editors are convinced, by experience, that the exigencies of the Church require it to have a periodical of its own, in which they may communicate whatever concerns its members, and what they could not reasonably expect that other papers would insert. This local object they have steadily kept in view; while, at the same time, they have endeavoured to promote the sacred cause of Christian morality, and to extend a knowledge of the "truth as it is in Jesus." They have not shrunk from the obligation and responsibility, of explaining, defending, and enforcing, the doctrines, discipline, worship, and order of the Church to which they belong, and have often brought to the notice of their readers, the various important ecclesiastical institutions, with which it is intimately connected. The gratifying prosperity of the General Theological Seminary: the extensive operations of the Domestic and Foreign Missionary Society: and the General Protestant Episcopal Sunday School Union, so deeply important to the rising generation, have been frequently brought to the notice of their readers, as well as the religious institutions, more immediately connected with the Church in this diocese.

The readers of the *Gospel Messenger* will remember, that the services of the Editors are wholly gratuitous; neither claiming nor receiving any other remuneration, than what arises from a consciousness of having endeavoured, according to their means, to promote the moral happiness of Society, and the everlasting interests of their fellow men. If any profits should arise from the publication, they are to be "applied to Missionary purposes within the State." But it is a cause of deep regret to be constrained to remark, that the income at present, is at best, but barely sufficient to defray the expenses which they necessarily contract with the Publisher. The Editors, therefore, feel themselves called upon to solicit from the pious liberality of Episcopalian, an increased patronage for the *Gospel Messenger*, to enable them to make it more extensively useful, and to place it within their power to contribute, annually, something, however small, to the advancement of the Redeemer's kingdom, in their native State.

**ON THE GREATNESS OF GOD,**  
A PINCKNEY LECTURE.

Delivered St Philip's Church, Nov. 14th, 1832, by the Rev. P. T. Keith, Rector of Prince George's Winyaw.

*Psalm, cxlv. 3.*

"Great is the Lord, and greatly to be praised; and his greatness is unsearchable."

It is a difficult task to tell the greatness of the Lord. The difficulty consists not in the scarcity, but in the abundance of the materials; and, more especially, in the transcendent character of that greatness itself. The diffidence which might be felt in attempting what has been executed by abler hands, at the same call which has convened us to day, must yield to such considerations, for in vain have even the votaries of learning and science essayed to display the full proportions of that Majesty before which angels veil their faces. And if the sense that nothing new can now be offered for consideration should chill the present performance with the fear of utter inutility, how should such despondence vanish before the reflection that the subject is no new thing; that God, in his greatness, is "the same yesterday, to day, and forever;" that there *has* been no accession to his grandeur, because there *could* be none; and that the ascriptions to his might in heaven this day, must be the same, as when first the morning stars sang together, or the earliest voices of the heavenly hosts burst forth into the grand and universal tribute, "**Holy, holy, holy, Lord God Almighty.**" That greatness stands upon a rock which has eternity for its base, and from whatever point of that eternity we commence the ascent, whether from a point millions of ages past or millions of ages in futurity, we can but reach one summit, that summit where rests the awful majesty of Jehovah. Of such a subject nothing can be new, and if the discoveries of science occasionally present us with further illustrations, however admiring man may pause to adore, they impart not the slightest novelty to the character itself of that greatness, which uniform and eternal stands. This greatness, the occasion calls upon us to consider, and the text emphatically declares, "great is the Lord, and greatly to be praised, and his greatness is unsearchable."

God is great in himself, and great in his operations, while the unsearchable character of that greatness is an evidence of its extent.

When God is considered in himself, nothing like an intimate acquaintance with the subject can be pretended, as this could be derived only from revelation, and he has not chosen thus to reveal himself. Only the general outline of his high attributes has been given, perhaps because further revelation would be useless, as incomprehensible, and perhaps essentially wrong, as inconsistent, in some manner, with the perfections of the Godhead. A nearer acquaintance than he has chosen to reveal in his word, he has uniformly withheld, and pointedly refused. When Moses, in reply to his voice from the burning bush, asked who it was he should tell the Israelites had sent him to them, the answer was significant as sublime "**I am that I am.**" While human language could not perhaps have expressed majesty more strongly, it was at once a declaration by Jehovah, that his nature was not a subject for man's knowledge.

The truth of my being, is enough for them to know: as to my nature "I am that I am;" as to my existence, it is enough that "I am hath sent me unto you." The Almighty, in this language, throws a veil between himself and us, but it is a veil which, while it shields him from our scrutiny, does not obscure the grand *outline*. "I am!" how immense the figure presented to the imagination? A like course it pleased Jehovah to pursue at Sinai. "And the Lord said unto Moses, Lo! I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever." "The Lord will come down in the sight of all the people upon mount Sinai, and thou shalt set bounds unto the people round about, saying, take heed to yourselves, that ye go not up into the mount, or touch the border of it." This declaration of the sacredness of the mount, while the sanctuary of the Glorious Presence, was another lesson of the mystery of the Almighty, and conveyed again this warning language to the Israelites—as to my nature and the mode of my existence, remember, it is enough, "I am that I am;" while the sounds and the sights giving evidence of his being to their senses, in the awful majesty of their display, presented again the grand outline of "I am." Thus while an intimate knowledge of God as he is is withheld from man, yet sufficient is revealed to amaze his contemplation, and elicit the exclamation, "great is the Lord." However the subject may be regarded, there is one pervading idea connected with it, which belongs only to greatness of the highest order. It is this, that in all its relations it is infinite. Reflecting on the Almighty in the only way allowed us, that is, in his attributes, this grand idea fills up the entire view. Where does he exist? In infinity of time and space. What is his power? Infinite. What his knowledge? Infinite. These notions of amazing grandeur so crowd upon the mind, that it is forced to pause that it may realize. That pause, that forced stop and silent struggle of the mind, is eloquent, much more eloquent than words, for it labours with greatness unutterable. It is this stupendous character of infinity, the greatness which seems to belong to it, that has led some who have been called philosophers, to teach that the universe was God, or "that the assemblage of all existence" in its apparent infinite variety, "constituted the divine essence:" yet what a determined degradation of the conception would this seem, when, admitting the idea of a God at all, this assemblage of all existence points immediately to the truth! Its seeming infinity, while it caused amazement, could create no reverence, for senseless, inert, passive matter, however extended, never could command this; but these very characteristics pointed directly to a Creator, and the seeming infinity in the evident effect, illustrated and exalted the infinity of the cause. Infinity in a mere effect, while it creates admiration, directs that entire admiration to its cause, and thus the admiration which the assemblage of all existence creates is lost to itself, and centers in Jehovah. But it is not with metaphysical subtlety that the subject must be handled. It is too lofty for this; and when the poor wit of man begins to offer its tribute in the exercise of its in-

genuity, there is a sensible sinking below the occasion. There was no subtle disquisition employed, nor was it acute argumentation which produced the effect, when God said "I Am." In according simplicity let it merely be stated that God is, and then follows the crowd of sublime conceptions. Since God is, he is eternal, omnipotent, omniscient, omnipresent. Since God is, he is infinitely wise, infinitely good, infinitely holy. As much as we may gather of his nature and existence from these his attributes, it is given us to know, for all these are necessarily implied in the grand revelation "I Am." Here it is that human intelligence must pause to grasp the truth. Does it not, however, pause in vain? Is it capable of fairly grappling with the subject, so as completely to realize it? It rouses its energies to the task; it strives to expand itself to the occasion; it struggles to compass the height, and breadth, and depth of the greatness of God; but, confounded and in wonder, is forced to say, it "is unsearchable." Yet this failure, so far from detracting from the subject, heightens its effect, as it is certainly an evidence to us of the extent of that greatness. It is not owing to weakness of invention that we cannot compass the subject, for we are not sent out upon any discovery. It is revelation itself that we cannot realize. It is a matter which has been told to us, and all we have to do is to think of what we have heard with our ears. Neither is it that there is any confusion in the subject, because, as far as our faculties can reach, it is all plain enough. When God tells us he is eternal, we can look back, and we can look forward, and perfectly realize thousands of years on either side. We can make another effort, and realize thousands more. In this way our own powers distinctly shew us that the thing may be; our reason tells us that, with regard to God, it must be. Another effort then, and we realize some thousands more. In vain, in vain! the mind must find some stopping place. It may rise again to make another effort, but again must sink, for with its narrow faculties it must meet with some limit to the reach of its conceptions. Yet what has it learned by its efforts? It has learned that it must be so. Whenever it sunk in its struggles, it yet saw the path stretching endless before it. There, further on, is that eternity; another bound, still there it stretches interminably. How grand the fabric of imagination where conception ceases! There, seated at the utmost limit of its stretch, the mind sends forth its fancy to expatiate in those regions: yet, far as she may speed her course, she can find no resting place, and returns, a weary dove, to her ark. How immeasurably grand then, the very truth that God's "greatness is unsearchable!" It is thus with the other attributes of God. Power, knowledge, presence, are qualities we clearly comprehend. Increase them ten or a hundred fold, and we still can comprehend; but stretch them out to infinity, and contemplate therein God as omnipotence, omniscience and omnipresence, and the mind again sinks, and, looking out from its diminutiveness upon the surrounding though boundless wonders, exclaims, how supremely and how awfully great is the unsearchableness of God!

God is great also in his operations. Those operations as exhibited in creation, are a standing monument of his grandeur. To produce a universe from nothing, is to exhibit to our conceptions the most sublime display of greatness. The extent, the variety, the skill of the operation, its beauty and its order, all rise up in attestation, and bewilder us with amazing and crowded evidence. Solid and fluid, matter and motion, life, spirit, worlds beyond worlds spread out through infinite space, all stand forth to bid us be still and wonder. Thus overwhelmed, let us look for a moment at a beautiful feature of this greatness. While all these wonders were starting into being at the Almighty nod, there was no creature here to apprehend the mighty operation. To have a witness, and to complete his glories, the Almighty meditated his last and greatest work, and man then came forth, placed in "this temple of God, this lower world, as the priest of nature, to offer up the incense of thanks and praise, for the mute and the insensible part of creation." Yet! when the Almighty's fiat bade this world to be, its giant bulk was spread before him; the infinite varieties of its surface stood forth. See its mighty oceans and its cloud-capt mountains, see its glassy lakes and smiling meadows, its forests and its streams. What beauty and what grandeur are exhibited! yet no voice is heard expressive of wonder and of praise. Behold a new creation come forth, animated with life and motion. Bounding over its face, darting through its waters, or poised in its atmosphere, suddenly appear creatures "instinct of life." A new subject of admiration is thus presented, in the wonders and varietes of the animal kingdom. Is the voice of praise now heard? Does the peopled air send forth a strain? The great leviathan and all the subjects of his ocean kingdom send up their praises from the deep? and the crowded forest add its tribute? Mute are these thousand tongues, too dull these thousand natures, to see and feel the new born glories of creation. The morning stars sang together, but their tribute of praise was the expressive silence of their harmony and order. Creation is not yet complete. God said "let us make man," and man stood forth—he stood alone, amidst the myriads of the new production. Yet did his single voice raise the hymn of praise. His was the only bosom that could feel the beauty, and was alive to the religion of the scenery. His was the only soul upon the earth. He looked upon the land and the waters, he looked upon the mountain and the stream. He looked upon the heavens as they declared the glory of God, and the firmament as it showed his handy work; he looked upon the morning stars as they sang together in their mute harmony, and his soul was fired by the fervid poetry of religion. He raised his voice, and then was heard the first accent of praise to God from earth. Glory to God then swelled the adoring strains, for a soul was found to apprehend his works, and a tongue to chaunt his praise. Thus strikingly was beauty mingled with the majesty of his work, in illustration, not only of the separate existence, but of the harmony of his high attributes. There was beauty in the enstalment of this "high priest of the lower world," but there was also amazing greatness displayed. "What a curious

creature is man!" a compound production of transcendent skill. A portion of matter quickened into motion, and animated by spirit, endowed with soul. But it were endless to detail the evidence of the greatness of God as presented by creation. Look out upon the earth as far as human vision can reach, and say if all the wonders within that little circuit can soon be told. Imagine then for an instant the wonders of the entire globe. Look out upon the sun, which, both by its revelations and in itself, so sublimely blazons the glories of the Creator. Look out upon the nocturnal heavens, and see those thousand suns which blazon the same through space eternal. Regard creation then, as well in its harmony, as in its boundless extent. Take the planetary system alone, and how grand and sublime the strains of this "music of the spheres!" "Great is the Lord, and greatly to be praised; and his greatness is unsearchable." Yes! here too unsearchable. We have seen, with regard to God considered in himself, that the unsearchable character of his greatness, is an evidence of its extent. And so it is here; for neither here are we sent upon any discovery, nor is there confusion in the subject itself, though God is unfathomable in creation. Created objects are all about us; we are not required to go and find them. Here they are in the most striking beauty and order of arrangement. The truth of creation is thus irresistible, yet, with the truth plain before our eyes, it is incomprehensible. How were all things produced? God said, let worlds be, and giant worlds are. How great that operation which we cannot understand even when informed, and when the effect is before us for inspection! The earth is covered with millions of vegetables, and they are so minute, that perhaps they are entirely within the reach of our comprehension. Yet how do they grow? Who can explain this? They are daily growing before us; we may take them into our hands, and subject them to the closest inspection, but they continue an énigma. Now this process is going on in each one of countless millions. Let man explain even himself. How are soul and body connected? Let him even say how it is volition directs his movements. He wills to raise his arm, and it rises. How did his will operate upon the member? In this way may we proceed until we are utterly confounded by the wonders of unsearchableness. If then in all things about us, both great and small, there is the display of power, skill, and wisdom which we can not fathom, though the effects are completely within our reach, is not the greatness of God in creation wonderfully magnified in our estimation? Consider the millions and tens of millions of these amazing mysteries which now exist in the wide range between suns and planets, and an insect, or a leaf, and see how sublimely great is the unsearchableness of God.

The operations of God are not confined to the work of creation, for we may trace his greatness also in the conduct of his providence. God's government of his vast creation is a truth essential to his existence. To suppose that lie does not govern is to assert that he created to no purpose, so that as long as we see his creatures, we know that his rule is operating. May it not have been, among

other reasons, for the purpose of displaying this truth to men, that he once took a nation from among the people of the earth visibly under his government? It was doubtless to maintain his glory; but might he not have seen that his glory would be exalted by the very circumstance of the sensible illustration of his rule? Whether for the purpose of making the revelation or not, it was a revelation, and we now know that God rules his creatures. It is not the deduction of reason alone. Now contemplate, if possible, a government extended over the universe. How overwhelming the thought! Let us again, for a moment, seek relief from our amazement, in contemplating an interesting feature of this greatness. God's government is infinite; of "his dominion there is no end" in space. Are not we then too insignificant for his notice, and are we not driven unheeded through existence? No! the very hairs of our head are numbered. We are not forgotten amidst the cares of his immense dominions, but in all the pains and woes of this troubled life, God's providence regards us, and his hand upholds. Comforting and strengthening us is the reflection, how strikingly again is illustrated the harmony of God's attributes! While we are compelled to recognize benevolence in this circumstance, how vastly does it exalt the greatness of Jehovah! Nothing too vast, and nothing too diminutive, for his immediate and simultaneous notice. How peculiarly constituted that intelligence which nothing can limit, and nothing escape; to which a universe is as an atom, and an atom as a universe! "Great is the Lord, and greatly to be praised; and his greatness is unsearchable." Were it not unsearchable here, he would be scarce more than man, for could we trace him through infinity of space, there would, in knowledge, be other Gods than one. Here again the mind is left in wonder, and fancy sent forth to expatiate. But short is her search and speedy her return. Not only is his providence unsearchable however, in the extent of its range, but in its profound wisdom. On this earth "how unsearchable are his judgments, and his ways past finding out!" If the order of Providence here were submitted to our discretion, how differently should we arrange many occurrences and events. Yet is there error no where, for the plan proceeds, and the grand machinery is undisturbed. We can see only the minuter portions, and have no comprehension of their reference to the one majestic whole. In the moral world our arrangement would frequently be different from that which we see, and in the natural world, we should stop the pestilence and the hurricane, and make the early and the latter rain perfectly uniform. In our hands then, and left to our wisdom, swift destruction would desolate the globe. Thus the conduct of Providence before our eyes we cannot fathom, and the wisdom operating at our very doors is unsearchable. Whether therefore in its wide reach, or in its profound depth, the unsearchableness of God's Providence is a powerful testimonial of his greatness.

We cannot omit a passing notice of the greatness of God, as exhibited in the operations of his grace. One only prominent view shall here be presented—the greatness of God in redemption. Here

God appears great in power, in his triumph over the kingdom of darkness; great in conception, in the means by which he has prevailed; and unsearchably great in every aspect of the subject. Not only among men is this greatness recognized and celebrated, for the hierarchy of heaven desired to look into it, their députation announced it upon earth; and now the eternal chorus rings above—“Worthy is the lamb that was slain to receive honour, and glory, and blessing.”

Sublimer views of the subject, doubtless, than those which have now been presented, filled the pious vision of the founder of this lecture, and while the sincere acknowledgement is thus made, allow me to endeavour to make some amends for the failure fairly to represent him, by offering my humble tribute to his name and memory. Perhaps the modesty with which he introduced into his will,\* the name of a distinguished founder of similar institutions in Great-Britain, would have shrank from the appellation of the Boyle of America; but the piety which influenced him, and his worth, richly entitle him to such companionship: and now that no delicacy should restrain, freely will we speak of Pinckney and of Boyle. How blest has been the lot of this zealous advocate of the cause of God! Respected, honoured, and beloved, he descended to the grave, leaving a good name and worldly blessings, as a heritage for his children; above all he left to them the lasting monument of this day. And where are the children thus honoured in their ancestor? Look to a nation's archives; look to the hearts and eyes of the community; look among the jewels in the Church's diadem. “Children are an heritage of the Lord,” and rich was the heritage of our Boyle. All, full of years, and full of honours, and full of blessings, have gone; and were a syllable uttered against their fair fame, there would instantly arise, through a wide spread region of this western world, “millions for defence.”† Looking down upon these posthumous blessings, Carolina's Boyle still must chaunt his favourite psalm. Where are his remoter descendants? But living worth is a plant too delicate to be touched. It is enough that we are here to day; and may the honorably charged “mansion” preserve this celebration along with its own existence, or should its venerable walls be destined to crumble, may that spirit of Pinckney still survive, which will rear, even from its ruins, this monument to the greatness and goodness of God.

\* To encourage and promote religious and virtuous practices and principles among us, and to raise an ardent love of the Deity in us and in order to excite an emulation in my worthy countrymen, whose abilities and fortunes will better enable thereto, for establishing lectures among us, in humble imitation of those founded by the Hon. Mr. Boyle, in Great Britain: I do hereby charge my said Mansion House and land &c. with the payment of five guineas yearly, and every year unto such lecturer, &c. And if I might be permitted to indulge a wish in this matter, I would humbly presume to point out the whole of the 145th psalm as a proper text for the first sermon.—*Extract from the will of Chief Justice Pinckney.*

† The celebrated words of Gen. C. C. Pinckney, a son of the founder of this Lecture.

It is not only his own descendants this provision is calculated to bless; it is not only one generation; perhaps, in its example, not only one community. His pious wish "to excite an emulation in his worthy countrymen," may yet be blessed; and his anxiety "to raise an ardent love of the Deity in us," will assuredly not be wholly disappointed, for God in his providence and might will not allow such piety to go unrewarded. Can this community then fail to regard with affection that venerable mansion, connected as it is with the cause of God and man, and feel that it is almost a consecrated temple? Can its inhabitants ever fail to catch that spirit of their ancestor, which his last words assure them he has mingled with its walls? Virtue, philanthropy, religion, all gather around to wish it perpetuity, that remotest generations may rise up to call its latest, as well as earliest proprietor blessed.

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#### BISHOP BOWEN'S MATRICULATION SERMON.

The Sermon delivered by Bishop BOWEN in St. Peter's Chapel, New-York, on the late occasion of the matriculation of the new class of Students in our General Seminary, was from I. Thess. iv. 3. "This is the will of God, even your sanctification." Having reviewed the nature, necessity, means and motives of holiness, the preacher concluded with the following reflections; which we have obtained for publication, because they convey counsel that may be useful for theological students any where else, as well as in our seminary.

"The subject, to which, as seeming appropriate to the occasion, I had invited your thoughts, and which I am aware might, in a manner far more worthy of its importance, and more instructively have been treated, admits of a seasonable application to the case of those who are entering on their course of sacred study, preparatory to the service of God in the ministry of his Church. They need not be told, that as with respect to all "who name the name of Christ," as his believing disciples, "the will of God concerning them is their sanctification," so as to them in a manner strongly peculiar, must this divine requisition be presumed. They are contemplating to hold a place in the house-hold of faith, as conspicuous as important, and their own desire and prayer for themselves, cannot be supposed less earnest than ours, that they may sustain that relation with all the honour and all the effect, for which ability and grace may be given them of God. In entering on their preparation for it, they feel we may confidently trust, all the solicitude which becomes them, that their hearts may be right with God. They know that to be approved of men is comparatively of small importance. However reasonable a concern they may indulge for this, they must be supremely anxious that he who seeth not as man seeth, may regard them with an eye of approving favour. To this end, they are aware "that Christ must dwell in their hearts by faith," and that in all their affections and views, they must be sanctified to

him. *The same holiness to the Lord,* which was the badge of the chief minister of the first sanctuary of Jehovah, cannot too soon be inscribed even on *their* hearts, with an impression too deep to be otherwise than indelible.

Of your sanctification in the position in which by your own deliberate act you are placed, we know my friends, of no tests of outward form, or profession, or engagement, that can be sufficient, either to satisfy yourselves or the Church. The only test adequate to such an end, is, a conduct which nothing but sound religious principle can induce. Practical docility and meekness, diligence and fidelity as to the whole appointed order of the institution, of which you now are members; the manifestation of no other than reciprocally kind and fraternal affections among yourselves, and a deportment towards all men, against which no reproach can lie; these will best evince that the spirit dwelleth in you, with its sanctifying influences; and that so far as your spiritual state is concerned, the most important and interesting part of your case, in reference to the result of the course on which you are entering, all is as it should be. Instead of these graces of evangelical character, it is not, you are aware, too confidently to be assumed, that contrary qualities shall not appear, or that instead of these graces honestly exhibited, under their semblance, may lurk qualities of real character, utterly incompatible with the purpose, for which the Church has received you here. The merely temporal views which terminate in provision for personal maintenance in life, the ambition to be distinguished by the developement of talent, in claims on public favour, the pride of individual opinion and will, making of pupils of the Church, those who prematurely arrogate to be its teachers, mutual jealousies and dislikes, kept in action by competitions for ascendancy, the love of acrimonious controversy on disputed questions of theological inquiry, for the sake, less of conviction, than of strife and victory, these and other circumstances of evil *may be* among you, with which, there can be no congruity of the right intent of an entrance on the business here appointed you, more than with the genuine holiness, which an entrance on it, in every case at once requires and implies. Think it not unseasonable that you should be warned against these things. You bring with you hither, the common infirmity of a fallen and corrupted nature, and you bring with you more or less, some constitutional or accidental influences of mind and dispositions, of which the great seducer will never be wanting to avail himself to your delusion, and through it, the injury and dishonour of the interest, to which the purpose of your admission to the institution is dedicated. From the evil influence of these causes of delusion, no advantages of the place you are assuming, will of themselves preserve you free. Great we know, for all religious virtue, are those advantages. Yet neither in the sacred seclusion of your studies, nor in the holy example and counsels of the pious, wise and learned, to whose instruction the Church has here committed you, nor in the peculiar character of your pursuits, keeping God and his truth and law always before your

minds, are we authorized to confide, in the degree which will forbid us to fear for you, that you may not be superior to the dangers, to which, from the sources to which I have referred, you will be exposed. And in addition to those causes of interruption to the holiness, which it is our main solicitude that you should cherish and preserve in the sight of God, there is another to which you should not be insensible. There is an anxiety for excellence in qualification for the sacred work before you, even for the sake of usefulness to the Church of God, which may throw you off your guard, as to the soundness of your individual spiritual state. Even in the most honest zeal for God, there may be concealed from you, some unshamed affection that may betray you from the course of purity, charity and truth, which it should prescribe, and which sooner or later may be your conscious shame, as well as the injury, by your means, of the cause, to whose interest and honour you had been pledged. We remind you not, my friends, of these causes of injury to your spiritual state and character, with any apprehension in our minds, that you may be discouraged or depressed by the consideration of their existence. We do so, in our anxiety, that aware of them as you should be, you may not be insensible to the call they make on you, to strive and watch against their influence. To any among you, if any such we could suppose there were, who already aware of them, feel that they cannot go on in the course on which they are entering, with hearts right with God, we would say in bounden concern for them and for the Church, pause and retrac your steps; relinquishing and renoucing forever, a purpose to which you cannot be suited, because you cannot be qualified for it, spiritually, as it requires. To the rest we would say, and to all who are sincerely concerned to fulfil this purpose as they should, and in order to this to be in all respects worthy of the sanction and blessing of heaven in its pursuit, and who feel and are persuaded that by assiduous exertion agaist the evil of their nature and the world, they may be so, be instant in prayer for grace to help and to sustain you, in all that is good; let habitual self inspection, keep you aware of whatsoever must be repented of and renounced, as inconsistent with genuine religion; be unceasingly mindful of the presence with you, of that God, "to whom all hearts are open, and from whom no secrets are hid;" be constant in the best and holiest frame of affections you can carry with you to them, in the use of all the appointed means of grace; let the sensibility of conscience be quickened more and more by a studious attention to its dictates, under the light of the word of God, to every defect of conduct, every deviation from the path of conscious obligation. And to these means of your being kept in the way of that holiness, which is the will of God concerning you, let me only subjoin, as subsidiary ones of no small importance, first the continual preservation in your minds of the deep impression of the glory of God in the diffusion of his "truth as it is in Jesus," and the immortal happiness of men, as the only motive that should actuate you, and without which it were criminal for you to proceed to the calling you are

**contemplating;** and secondly the solemn consideration, in the pages of the history of the Church, which will for you be classical, of the dishonour and evil it has variously sustained, by unholy men obstructed by the power of their selfish ambition, or otherwise depraved and odious desires and views, into its ministry. How many souls, of immortal beings will you be led thus to see, lost to all hope of the inheritance which the precious death and passion of the Son of God had purchased! With what horror will the thought affect you, that you by an unholy ministry, might share the guilt of such destroyers; that your fellow men led in the way of a false Christianity, or turned away from the truth, through any delusion of which you had been instrumental, might perish forever from the presence of the Lord! It may, indeed, be, that not on the deluded, but on the deluders only in religion, may rest all the weight of the wrath of God: that to the account of them, who *holding the truth in unrighteousness*, had shewn to men not the way of salvation, but of error and confusion, may be charged all the consequences of the immeasurable evil. Who can but shudder at the thought of the destiny that for eternity must await the authors of such evil! Who that has the ministry of holy things committed to him, will not with trembling supplication advert to that destiny, and fervently implore the grace that may deliver him from the crime of which it cannot but be the penalty! "Whosoever shall offend one of these little ones that believe in me, (said he whose word cannot fail,) it were better for him, that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea."

## FOR THE GOSPEL MESSANGER.

## SUDDEN CONVERSION.

Amid all the odium undeservedly cast upon our communion, I do verily believe, that we demand far higher evidence of the soul's conversion than most of our accusers. They often appear to be satisfied with the sighs and tears, the repentance, prayers, and faith, of a day. The related experience of an hour is by no means an uncommon criterion, through which they are ready to welcome the returning prodigal, as a new creature in Christ Jesus. But we are apprehensive, that these impressions may pass away, as the morning cloud and the early dew. We are confident, that a life of holiness is the only legitimate evidence of our having actually taken up the cross of Christ, and followed him in the regeneration.

To be plain, brethren, we are doubtful of sudden conversions. We fear that the feelings are more excited, and the imagination inflamed, than the judgment convinced, or the heart purified. It is not that we dislike revivals of religion. Every faithful minister of Jesus fervently prays, that the hearts of all men may bow before the golden sceptre of Immanuel.

But we cannot, with the view of producing a general excitement, adopt any expedients unknown to the Scriptures, and unauthorized by the practice of Christ and his Apostles. Equally opposed to pre-

cipitation on the one hand, and to procrastination on the other, we cannot avoid recommending, that in the most important transaction of this life, the greatest care should be taken that our resolutions are deliberately formed, our principles clearly understood, our motives fairly canvassed, our affections deeply engaged, and our hearts firmly set upon witnessing a good confession before God and man.

CHAPMAN.

FOR THE GOSPEL MESSENGER.

**A CATECHISM.**

**Q. How was Adam created?**

**A. He was created in the image of God.**

**Q. In what did the image of God consist?**

**A. It consisted in purity and rectitude of mind, in being endowed with reason, and an immortal soul.**

**Q. Where was Adam put after God created him?**

**A. In the garden of Eden.**

**Q. What business did God assign him there?**

**A. He was to dress and keep the garden.**

**Q. Had our great progenitor leave to live unemployed?**

**A. No, he was required to be active.**

**Q. What does this show?**

**A. The obligations men are under to diligence and activity.**

**Q. What is meant by *keeping the garden*?**

**A. To guard and defend it from wild beasts and birds.**

**Q. But was this all?**

**A. No, Providence did not place him there merely as a scarecrow, but something further is meant.**

**Q. What then is fully intended by *keeping of the garden*?**

**A. It implies nothing less than for Adam to guard both himself and terrestrial dwelling from the foul savages, and dangerous intrusions of some intruder, more, by far, to be dreaded than the voracity of wild beasts and birds.**

**Q. Against whom was Adam in particular, to defend himself, and his glorious habitation?**

**A. Against the incursions of that ensnaring spirit, which was lurking in ambush, and watching every opportunity to supplant God's new creature, man; and, if possible, to dispossess him of all his happiness and glory.**

**Q. What names does this evil spirit bear in Scripture?**

**A. The Devil, Satan, the father of lies, the roaring lion, Apollyon, old dragon, &c.**

**Q. Did God make any covenant with Adam?**

**A. It is commonly so considered, though, strictly speaking, he gave him a law, which he required him to obey.**

**Q. Did God annex any penalty to this law?**

**A. Yes, he assured him, that if he should refuse, or neglect to observe and keep it, he should surely die the death.**

**Q. Was Adam subject then to more deaths than one?**

**A. Yes, he was subject to the death of the body, and the death of the soul; to death temporal and death eternal.**

**Q.** What was Adam's reward, had he continued obedient.

**A.** A life of increasing happiness and glory.

**Q.** Did Adam continue in his obedience to this original law of God?

**A.** No, he violated it in a short time, and became obnoxious to the penalties annexed to it.

**Q.** What was the consequence of Adam's disobedience?

**A.** He instantly became mortal, and also lost the image of God, wherein he was created.

**Q.** Did this necessarily follow upon his transgression?

**A.** Yes, God had threatened it, and his justice was obliged to execute it.

**Q.** Did Adam's transgression involve his posterity in a state subject to the same loss of life and happiness?

**A.** Yes, we all fell in Adam, and lost that life and happiness in which he was at first created.

**Q.** Did God then leave Adam and his posterity, in this state of misery?

**A.** No, he provided a ransom for him, and immediately revealed his design of that infinitely benevolent scheme to him.

**Q.** Did God enter into covenant with our first parent to redeem him?

**A.** No, but the Father, who is the first person in the ever blessed Trinity, entered into covenant with the Son, who is the second person in the Godhead, to do it.

**Q.** Was this covenant made in time?

**A.** No, it was made from all eternity.

**Q.** By whom was it made?

**A.** Between the Father and the Son. By creation, we were the property of God the Father, by redemption, we became the property of God the Son.

**Q.** Was there ever a time, when man was out of redemption?

**A.** No, he was redeemed in the Divine council from all eternity.

**Q.** Did man merit this redemption?

**A.** No, it was wholly of grace, free grace—man had no part in the work.

**Q.** Can the same be said of our final salvation, that it is to be obtained without any co-operation of ours?

**A.** No, we must co-operate with grace, or we cannot hereafter enjoy heaven and happiness.

**Q.** Is there then a difference between redemption and salvation?

**A.** Yes, a very essential difference, and it is for not knowing and making this distinction, that so many run into error concerning merit.

**Q.** How are redemption and final salvation to be considered?

**A.** Both are to be considered as the gift of God: but redemption is bestowed on us through Christ alone, and bestowed upon all mankind. As in Adam all die, even so in Christ shall all be made alive. (*1 Cor. xv. 22.*) He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. (*1 John ii. 2.*)

Salvation is given through faith in the Redeemer upon our repentance and obedience, which we, not Christ must work out by the assistance of the Holy Spirit.

SENEX.

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### NEW MEASURES FOR PROMOTING RELIGION.

The following article is evidently from the pen of a *Presbyterian*. It is taken from "the Standard," printed at Cincinnati, a paper devoted to the interests of the denomination above named.

"I have had the privilege of reading the 'Narrative' of the state of religion within the bounds of the Presbyterian Church, &c. &c. during the past year, and also the 'Pastoral Letter' of the General Assembly to the ministers and Churches under their care. Both are interesting documents; the latter *excellent*. Were I tolerably well assured that there was a general and honest coincidence of mind with all who voted for that letter, then would I cherish the hope that the tide of innovation was on the ebb—no more, in our day, to return upon the Presbyterian Church with its desolating waves. I stand in some doubt, however, on this subject, notwithstanding I am told by some of the papers that it was adopted "without a *dissenting voice*." I could state many facts and considerations that produce this hesitation of mind. One is, the continued and earnest opposition to the drafting of a pastoral letter, after the narrative on the state of religion had been read 'which' as was justly remarked by Mr. Weed, 'brought into view only the *bright side* of the picture,' and emphatically there, as noticed by the Rev. J. Breckenridge, "The narrative leaves all these revivals fully sanctioned without the least allusion to any error connected with them." Is it the fact, that when the pastoral letter was read, conviction was produced in the minds of the 122 who at first opposed the drafting? Those can tell who have had means of information not within my reach. I am warranted, however, to take the pastoral letter, as the criterion by which to judge of the statements in the narrative.

Pastoral letter—Caution 1. 'An undue excitement should be carefully avoided.' Narrative—'On some occasions a whole congregation, without one exception, have been *prostrate* before God, anxiously inquiring for salvation.' Are we not justified in supposing that there was very probably in this case, a good deal of mere animal excitement, when man, woman, and child, without one exception, in a promiscuous congregation, fall prostrate. We are not informed how numerous the congregation was, nor what means were used by the ministers present, to produce this effect. But if such measures were resorted to as those noticed in your extract from the Albany Journal and Telegraph, where the minister said, 'the Holy Ghost tells me now that you must all pray,' 'upon which the whole 300 men, women, and children, fell upon their knees, and commenced praying audibly at the same time,' could any reasonable person doubt that 'undue excitement' prevailed and that too in consequence of improper measures used to produce it? It is not at all unlikely that cautions 2d and 3d of the pastoral letter, were also dis-

regarded at the same time by those congregations; and these, be it remembered, are given in the narrative as specimens of revivals. It is not necessary, nor would it be proper in ordinary circumstances, to state the minor draw-backs, arising from the occurrence of some slight deviations from strict decorum; on the other hand, it is neither fair, nor really advantageous to the cause of vital piety, to give such glowingly strong statements of cases, which, if strictly and literally true, must have been accompanied with much of a doubtful, if not reprehensible character.

I recollect very well hearing from individuals, and reading a published account, of a Presbyterian camp-meeting in the bounds of the Cincinnati Synod some two or three years ago, in which the representations were of a highly laudatory character of the exercises, order, and results of the meeting; and yet it was well ascertained that there was an excitement, bordering almost upon fanaticism, that prevailed much throughout the occasion, with a disregard to the order of the Church seldom exceeded. We are to receive such statements, made by persons deeply concerned in them, with many grains of allowance. Caution 9th—"Let not apparent converts be hurried into the Church." On this point the narrative gives us no direct information by which to judge how far such a caution has been regarded, or otherwise; we are referred by it, for the details of the revivals, to the public vehicles of intelligence. To a certain extent, then, these public statements are authority; and am I not warranted in saying that in a large number, if not a majority of the revivals noticed in the public prints of the last year, those considered as subjects were hurried into the Church with a witness? The feeling seemed to be the same with that of a prophet of our own here in the west, some two or three years ago, a successful advocate for hasty admissions, who I have been told, in answer to objections made by some against the procedure, replied, 'let us get them into the pen, and then take care of them afterwards.' If the remark of the *pastoral letter* be correct, "that nothing is more directly calculated to injure ultimately the cause of God and our holy religion, than urging or permitting individuals to make a public profession of religion as soon as they have experienced some serious impressions, and flatter themselves that they have been renewed in the temper of their minds," then, have we not great cause to join *trembling* with our rejoicings for what has been done in our Churches the past year. Caution 10th of the pastoral letter is 'let no measures for the promotion of religious revivals be adopted, which are not sanctioned by some example or precedent, or fair and sober inference, drawn from the word of God.' This, and caution 4th on an excess of social meeting and exercises, do not square very well with the laboured article in the narrative in favour of *protracted meetings*, where, among other remarks, it is confidently assumed and asserted, 'that the seal of DIVINE APPROBATION is visibly and indelibly fixed upon them,'—'and from all portions of the Church we hear the language of praise, for the great things God has done by means of *protracted meetings*.' Then,

hereafter, according to this diction, whosoever neglecteth to get up, attend upon, and continue *protracted meetings*, must be a contemner of at least one special means of grace.

In that excellent form of sound words, the Shorter Catechism, question 88th, we are told, in the answer, that "the outward and ordinary means, whereby Christ communicateth to us the benefits of redemption are his ordinances, especially the word, sacraments, and prayer: all which are made effectual to the elect for salvation." I am constrained to remark also, that there runs through almost the whole production, a strain of ostentation, that but illy comports with that modest, humble, simple style which, though too seldom used on such occasions, is the only proper one for them. I know there is an attempt to enwrap the *lofty feeling* in the robe of humility, but it is abortive. Lest this charge should be thought unjust without an illustration, I refer to the more than thrice repeated notice taken of the conversions of men of learning, wealth, talent, and influence. Supposing it to be a fact that a number such have been converted, more than has ever previously been known, some distinct notice, perhaps, of this, in proper style, would have been right; but the reiteration of the notice, with the inflated language employed cannot but be disgusting to sober minds. Take a sample: "In several instances, the leading persons in the community, consisting of professional men, men of wealth, talents, and high political standing, have been subdued to the obedience of faith, and led willingly to renounce forever all glory, excepting that which is found in the cross of Christ. Often has the thrilling spectacle been presented, before angels and men, of the wealthy and the learned, the eminent and high minded, falling prostrate, &c. A mighty host of men, high-minded, talented men, have laid their honours down at the Saviour's feet."



#### DEATH OF MRS. JONES, WIFE OF THE CELEBRATED REV. WM. JONES OF NAYLAND.

Mrs. Jones, to whom the sketch relates, sustained the relation whose dissolution proved so severe a trial to the survivor, for near half a century. The sentiment which closes the biographer's relation, is most appropriate and touching.

— Oh the tender ties  
Close twisted with the fibres of the heart!  
Which broken, break them; and drain off the soul  
Of human joys, and make it pain to live,—  
And is it then to live? When such friends part  
'Tis the survivor dies.

"We had every preparatory comfort;" I quote from a letter of the venerable survivor,—"and death at last came in such a form as to seem disarmed of his sting. A Christian clergyman of this neighbourhood, who is my good friend, administered the communion to her in her bedchamber while she was well enough to kneel by the side of him; and he declared to me afterward, that he was

charmed and edified by the sight; for that the peace of Heaven was visible in her countenance. I saw the same; and I would have given my life if that look could have been taken and preserved; it would have been a sermon to the end of the world. On the last evening, she sat with me in the parlour where I am now writing; and I read the lessons of the day to her as usual, in the first of which there was this remarkable passage, "*and the time drew nigh that Israel must die.*" Of this I felt the effects, but made no remarks. On her last morning, we expected her below stairs; but, at eleven o'clock, as I was going out to Church to join with the congregation in praying for her, an alarming drowsiness had seized upon her, and she seemed as a person literally falling asleep: till at the point of noon, it appeared that she was gone; but the article of her dying could not be distinguished; it was more like a translation.

"My loss comprehends every thing that was most valuable to me upon earth. I have lost the manager, whose vigilant attention to my worldly affairs, and the exact method in ordering my family, preserved my mind at liberty to pursue my studies without loss of time, or distraction of thought. I have lost my almoner, who knew and understood the wants of the poor better than I did; and was always ready to supply them to the best of our ability. I have lost my counsellor, who generally knew what was best to be done in difficult cases, and to whom I always found it of some advantage to submit my compositions; and whose mind, being little disturbed with passions, was always inclined to peaceable and Christian measures. I have lost my example, who always observed a strict method of daily devotion, from which method nothing could divert her, and whose patience under every kind of trial seemed invincible. She was blessed with the rare gift of an equal cheerful temper; and preserved it under a long course of ill health, I may say for forty years. To have reached her age would to her have been impossible without that quiet humble spirit which never admitted of murmuring and complaining either in herself or others; and patient quiet sufferers were the favourite objects of her private charities. It might be of use to some good people to know, that she had formed her mind after the rules of the excellent Bishop Taylor, in his *Holy Living and Dying*; an author of whom she was a great admirer in common with her dear friend Bishop Horne. I have lost my companion, whose conversation was sufficient of itself, if the world was absent—to the surprise of some of my neighbours, who remarked how much of our time was spent in solitude, and wondered what we could find to converse about. But her mind was so well furnished, and her objects so well selected, that there were few great subjects in which we had not a common interest. I have lost my best *friend*, who, regardless of herself, studied my ease and advantage in every thing. These things may be small to others, but they are great to me: and though they are gone as a vision of the night, the memory of them will always be upon my mind during the remainder of my journey, which I must

now travel alone. Nevertheless, if the word of God be my companion, and the Holy Spirit my guide, I need not be solitary—till I shall once more join my departed saint, never more to be separated; which God grant in his good time, according to his word and promise in our Lord and Saviour JESUS CHRIST. W. J."



#### ON EXTORTING CONFESSIONS OF GUILT FROM CHILDREN.

*To the Editor of the Christian Observer.*—Your correspondent Senex, in your Observer for October, has given us a very pleasing and useful account of his son, in which there is one circumstance peculiarly calling for the attention of all to whose care the education of youth is committed; I mean the too common mode of *extorting* from young children a confession of faults by means of *threats*.

In this case, I speak from *personal* experience.

It was my misfortune to be sent to school at so early a period, that I was, what is called, the *fagg* of the school, and subjected to the tyranny and oppression of the other boys. Whatever was to be done which was wrong, I was made the agent; and, in consequence, whatever was wrong was generally placed to my account. It happened, at that time, that something belonging to the mistress of the school was lost; by what means it was lost, is, as far as I know, to this day a secret, but the guilt, as usual, was fastened upon me. I protested my innocence, but in vain. It must be that I had taken it, and, if I did not confess, I must be severely *flogged*. In spite of all threatenings, supported by a consciousness of my integrity, I persisted to deny my knowledge of it. Nothing, however, but a confession of guilt would be accepted. To this, which not only the master and mistress, but the whole of the boys, affirmed to be indispensable, what could a child (little more than six years old,) oppose? The consequence was, I was made to accuse myself though perfectly innocent, in order to escape punishment. Under the disagreeable stigma of theft I passed my days not only at that school till manhood, but even for many years after; and, I believe to this very hour (though now upwards of threescore) I am by the remaining scholars, and others to whom they have reported it, considered as the guilty person.

Now, Mr. Editor, you see what a very hard and unjust case this is. What then I have to urge is, that parents and masters would be very careful of extorting confessions from children through *fear of punishment*. This is, in reality, little, if at all, better than the proceedings of the *inquisition*; and, instead of supporting the cause of truth, is the way to take away from the mind and conscience that firm adherence to it, which is essential to a great and useful character.

VERAX.



He who seldom thinks of Heaven, is not likely to get thither; as the only way to hit the mark is to keep the eye fixed on it.

## DREAMS.

(From Fox's Martyrology.)

"When the persecution against the protestants was at its height in the reign of Queen Mary, there was only one congregation left in London, to which one Mr. Rough belonged, who had in his keeping a roll wherein all the names were entered. It happened one night that Mr. Cuthbert Simpson dreamed, that Rough was taken and the roll in his pocket. Simpson awoke and afterwards falling asleep, had the same dream again. In the morning he related the circumstance to Rough who reproved him for his weakness, telling him that dreams were but fancies, and that Christians ought not to regard them; but Simpson whose mind was strongly impressed with what had happened, adjured him solemnly to give up the roll, lest his obstinacy might endanger the lives of many innocent persons. Upon this Rough consented, and within two or three days he was apprehended, and had the list been found upon him the whole congregation would have probably lost their lives."

The above anecdote has often been regarded with great interest, and by many as an evidence of the direct interposition of Divine Providence. Now while I am far from doubting that dreams are often made highly useful, and in the course of Providence, solemnly monitor, I cannot believe that their influence, since the age of miracles, is ever to be regarded in the light of extraordinary intimations from God, or such directions of his spirit as to amount to positive authority. The case quoted above shall be taken as illustrative of my meaning.

That Mr. Cuthbert Simpson, a member of the only remaining congregation of Protestants in London, at a certain time in the reign of Queen Mary, and who knew that the list of the Parish to which he was attached was in the hands of his neighbour, Mr. Rough, should have gone to his rest in a season of universal and intense excitement and dreamed that Rough with his list in his pocket was apprehended and thereby made instrumental to the exposure of himself and his brethren cannot be considered wonderful. That he should not have dreamed of the troubles and dangers of the times would be much more extraordinary. That on falling asleep the second time he should have had the same dream is perfectly natural; for who cannot perceive, that after ruminating upon the state of public affairs, agitated too in the gloomy hour of night, by his recent dreams, it would be very reasonable to expect that when his nervous system should be quieted, so far as to permit him to slumber again, that it would be wonderful if he did not dream precisely the same thing? The whole story proves nothing more nor less than that Mr. Cuthbert Simpson was deeply agitated and anxious about the welfare of the congregation, for whose prosperity he as well as many others was concerned. The use that Mr. Simpson made of his dream, directs us to the advantage that may frequently be derived from all such operations of the mind; and so far they are no doubt, not unfrequently to be regarded precisely like many of our waking thoughts,—the intimations of the Holy Spirit

of God, but without any miraculous characteristic; for the moment we admit such characteristic, we place ourselves in an age of inspiration. In many respects dreams may be made highly useful. For instance, the man of violent passions, at the close of the day on which he has suffered his anger to rise to great height, dreams of a furious quarrel, in which he thinks, if thinking it may be called, that he has killed his neighbour. As he awakes, if he has one grain of pious feeling he will bless God that 'it was but a dream,' and he will also feel admonished of the importance of striving for the mastery of his unruly temper. The oppressor dreams he is reproached by the widow and fatherless, with the unlawfully acquired possession which was their sole dependence for comfort, and if he does not look well to the matter of his accountability for what he enjoys, he will be chargeable with tremendous interest when he comes to the last audit, and we must think that in this way the finger of Providence points him to that *restitution*, which I believe to be indispensable to God's favour in the world to come. So the drunkard may dream of the reproach which perhaps was never uttered in his hearing, and he should regard that dream as the solemn admonition of Providence. The reader may supply himself with many cases of this nature, in which dreams are highly useful, without arraying them in miraculous garments.—*Auburn Gos. Mess.*

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## POETRY.

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The following is from a very old Bible. We have not changed the Spelling.

### OF THE INCOMPARABLE TREASURE OF THE HOLY SCRIPTURES,

*With a Prayer for the true use of the same.*

- |                             |   |
|-----------------------------|---|
| <i>Esai 12 3 and 49</i>     | Here is the Spring where waters flow,     |
| <i>10. verse 21, 16.</i>    | To quench our heat of sinne:              |
| <i>and 22, 17.</i>          | Here is the Tree where Trueth doth grow,  |
| <i>Jerem. 33 15.</i>        | To leade our lives therein;               |
| <i>Psal. 119, 160.</i>      | Here is the Judge that stints the strife, |
| <i>verse 2, 7 and</i>       | When men's devices faile:                 |
| <i>22 Psal. 119.</i>        | Here is the Bread that feeds the life,    |
| <i>142, 144 John 6. 35.</i> | That death can not assaile.               |
| <i>Luke 2, 10.</i>          | The tidings of Salvation deere,           |
| <i>Ephes. 6, 16</i>         | Comes to our ears from hence;             |
| <i>Matt. 17, 6. .</i>       | The fortresse of our Faith is heere,      |
| <i>2 Pet. 2, 12.</i>        | And shield of our defence.                |
| <i>Matt. 6, 22.</i>         | Then be not like the hogge, that hath     |
| <i>Psal. 119, 27, 73.</i>   | A pearle at his desire,                   |
| <i>Jude 20,</i>             | And takes more pleasure of the troug      |
| <i>Psal. 119, 11.</i>       | And wallowing in the mire.                |
| <i>Joshua 1, 8.</i>         | Reade not this Booke, in any case,        |
| <i>Psal. 1, 1, 2.</i>       | But with a single eye :                   |
| <i>Psal. 94, 12, 13.</i>    | Reade not, but first desire God's grace,  |
|                             | To understand thereby.                    |
|                             | Pray still in faith, with this respect,   |
|                             | To fructifie therein.                     |
|                             | That knowledge may bring this effect,     |
|                             | To mortifie thy sinne.                    |
|                             | Then happy thou, in all thy life,         |
|                             | What so to thee befallies.                |
|                             | Yea, double happy shalt thou be,          |
|                             | When God by death thee calles.            |

O gracious God and most merciful Father, which hast vouchsafed vs the rich and precious iewell of thy holy Word, assist vs with thy spirit, that it may be written in our hearts to our everlasting comfort, to reforme vs, to renew vs according to thine owne image, to build vs up, and edifie vs into the perfect building of thy Christ, sanctifying and increasing in vs all heavenly vertues. Grant this, O heavenly Father for Jesus Christes sake. AMEN.—1615.

### RELIGIOUS INTELLIGENCE.

*Confirmation.*—The annual administration of this ordinance for the Churches of this city, was held on Friday, the 7th of December, in St. Philip's Church, when 50 persons received that holy rite.

*Sunday School, St. Paul's, Charleston.*—From the very interesting annual report we have room only for what follows:—

“In humble reliance on Divine approbation, we cannot but indulge the belief, that much seed has been sown in this soil, which will spring up and bloom and flourish in immortal day. The instructions here extended, though apparently, in some instances, occasioning no decided impressions, will doubtless be remembered, long after the period of their communication, and many an individual, who now seems insensible to the value of the truths, he has the means of imbibing, may at some future time, revert with swelling heart and uplifted eye, to the blessed opportunities he here possessed, of becoming acquainted with the principles and importance of our holy religion. The foundation may be imperceptibly laid in this School, for the formation of many a valuable character and the lessons of virtue and piety here inculcated, may, at no distant period, impart increased stability to the Church, and an exalted tone of moral sentiment and feeling to society. Like bread cast upon the waters, their fruits may be seen after many days and may finally ripen into perfection in that heavenly kingdom, to the entrance upon which, an association of this nature is so well calculated abundantly to administer. Indeed, we are not even now, without evidence of the affection and gratitude, with which some of the former scholars have recurred, and others may hereafter recur to the means of religious edification, in which they here participated, and we record with heartfelt satisfaction, the following extracts from the letters of two interesting young females to their teacher, affording at once, a gratifying tribute of respect to her, and a proper estimation of the value of the instruction she endeavoured to convey to them. One of them says, “I cannot help thinking you will be pleased to hear, of the entire change of feelings, which has taken place in two of your scholars, and that through the mercy of God, they have been brought to see that all earthly hopes are vain, all earthly pleasures empty, and I think I can add sincerely, they have received and now feel that peace which God alone can give. How little did I know what a blessing God had in store for me and how soon I should change the shadow of happiness, for the substance. It was not until this change that I was able to see the real advan-

tage of Sunday Schools, nor can I now recur to that time without emotions of regret, at having so little improved the opportunity I then enjoyed, of acquiring scriptural knowledge." The other writes "I think you should be informed of every thing connected with the spiritual concerns of one, whom you instructed for more than two years, and I know it will give you pleasure to hear from myself, that I have been enabled by the grace of God, to make choice of Christ Jesus as my portion for time and eternity."

"In the present enlightened condition of society, there are comparatively few, who will question the importance of religious education. Without it, men are sensible, the foundations of all our institutions would be prostrated in the dust, and infidelity would stalk in desolating triumph, over their ruins. Most parents would earnestly desire to see their children growing up in the fear of God, and know, to this end, how infinitely essential it is, to employ the period of infancy and youth, to instil into their minds those truths, which they will ever retain, and which, if they duly improve them, will be to them in after life, an "anchor of the soul sure and steadfast." It is to assist parents in imparting lessons of piety to their children, that this school is designed. Here, in the house of God, they may early learn his will, and be instructed in those principles, which will adorn any station in life, they may subsequently fill, will prepare them for usefulness on earth and felicity in heaven. Here are teachers of worth and character, freely devoting a portion of their time, and exerting their ability, on the return of every Lord's day, in the work of directing them in the "way they should go." The precepts they acquire under the paternal roof, may here be repeated and enforced, under circumstances of greater solemnity, and the lessons of spiritual wisdom communicated to them through the week, might here receive a confirmation, which would ensure their perpetuity. In every point of view, the school holds out advantages, it may be sinful to forego, and every Christian parent should ponder well, whether the eternal condition of the tender offspring, with whom God has blessed his fire-side and his board, might not be made to depend on his extending to them, the benefits of this invaluable institution.

"But we return to the details of the school, from which we fear, the interest of the preceding contemplations, has too long detained us. The whole number of scholars at present on the register, is 175, exhibiting an increase within the year of 60. Of those who have entered since January, 36 are males and 24 females, and the whole of the latter description of persons, attached to the school, are 80, and of the former 95. There are altogether sixteen classes, exclusive of the infant department, varying as to the number and capacities of their members. Eleven are under the direction of ladies and five of gentlemen. The three first, are composed entirely of young persons, between 12 and 18 years of age, the others are made up principally of children, between 6 and 12 years old. The first class in the female division, embraces 3 young ladies who have arrived at such a period of life, as may enable them to com-

hend the value of the instruction they here receive, and who, by their punctuality and attention, afford a reasonable ground for the belief, that they are not insensible to it. In the two first classes of the male division, the boys are likewise of sufficient maturity, to estimate the advantages which are furnished them, and in a few instances at least, the knowledge here communicated, seems to be duly appreciated. The youths who form them are generally intelligent, some of them indeed remarkably so, and however, in regard to a portion of them, these opportunities may be now misimproved, we yet entertain the hope, that the fruits of the spiritual privileges, they are indulged with, may be hereafter manifested in them, by a "holy walk and godly conversation." The teachers in both the white and coloured schools, are chiefly communicants, and realizing we trust, the solemnity of their obligations, are desirous to bring to the performance of their duty, an anxious zeal for the welfare of their scholars, and for the extension through them, of the kingdom of our blessed Redeemer. Six of the individuals of whom we are now speaking, have themselves been members of the school, and are now practically illustrating the benefits they therein experienced, by employing their time and ability, in imparting them to others. In some cases, the happy effects of the institution, in ingrafting sentiments of piety on the minds of its subjects, have been already signally and beautifully exemplified.

"Every parent must be aware of the consequence it is to the community, that the conduct of his child should be regulated by the rules of propriety, and we accordingly find, among almost all orders of society, a strict attention to the formation of such habits and principles in their children, as may direct them in their intercourse with the world, to respectability and reputation. But, if justly considered, of how much greater magnitude is it, that the utmost pains should be resorted to, to impress the young with the necessity, of paying a suitable respect, at least, to the concerns and circumstances of religion! What might not be effected by the constant enforcement in a family, upon the minds of its members, of the worth for time and eternity, of religious acquisitions? What might not be gained from the exertion by a parent, of his influence, in conveying to his children the impression, that upon the use or abuse of the privileges they are here possessed of must depend their endless happiness or misery; that they should not loiter on the way, or under the porch,\* or behave boisterously and indecorously in the school, but that their deportment while attending on its exercises, should be of a character, corresponding with the objects of the institution and should be marked by the reverence, which belongs to the tem-

\* We are much obliged to the author for this hint, "Keep thy foot when thou goest to the house of God" is a precept not sufficiently regarded by those (we lament there are so many young and old,) who linger at the porch, conversing on all sorts of subjects, and obstructing the way to the great annoyance of diffident females, when they ought to be sitting in their pews, meditating on the solemn business in which they are about to be engaged. This practice of loitering about the Church premises, until the service has begun, if not peculiar to our diocese both in town and country, is certainly not so noticeable at the North, at least in the large cities there.—*Editors.*

ple and worship of God. In the diligent use of these means, on the part of the parents, the good order of the school would be greatly promoted, the anxieties of the teachers ameliorated and the interests of the scholars themselves, most essentially enhanced.

"In conclusion, we sincerely recommend the school to the patronage and encouragement of all those, who may rejoice in its success, and to the continued zeal and perseverance of its teachers. We see in it, the materials for future ornaments to society—for future glory to the Church. We delight in the contemplation of the rich harvest of blessings, which may be hence poured forth, to gladden the heart of the Christian, and swell the triumphs of the cross; and while we look at the large and interesting group of little ones occasionally assembled on this sacred spot, with the affecting reflections, that are said to have moistened the cheeks of an ancient warrior, at the survey of his army, we are at the same time, animated with the hope, and inspired with the prayer, that they may at length be gathered together, as one blissful family in the paradise of God.

*Protestant Episcopal Public School, New-York.*—This is an old flourishing religious charity. It has fully proved the utility of the union of religious and secular instruction. The present number of scholars is 336—80 of whom are girls. Of the 351 admitted since the last report (we learn from the *Churchman*,) 170 were found to be baptized, 127 unbaptized, and doubtful 45; shewing the melancholy fact that one-half of our youthful population, in the class from which new children are taken, supposing these to be a fair measure of the whole, are growing up without any title to the covenanted mercies of God, their Redeemer. Such facts prove the great importance of uniting religion with education.

*New-York City Episcopal Mission.*—The following extracts from the Journal of the Missionary will shew the great value of the Mission, similar to ours at St. Stephen's Chapel. The account of a day:—

Tuesday, March 27th, 1832.—Wrote on my sermon for Sunday next until ten o'clock. Called upon a woman in — street, sick of consumption—have been here by request four or five times before; found the woman unwilling to be instructed; however, called again—more unteachable than before—left her without prayer. She is since dead. I have never met with so unfavorable a reception. Next called at 71 Cliff street; another poor woman dying of consumption. I have been to see her fifteen or twenty times; found her last winter in a garret, 106 Madison street—had her removed. She had been in extreme poverty and sickness—found her weak. Have had some doubts about her religious state; examined her as closely as I could—was satisfied. I can now receive her as a believer in CHRIST—promised to administer the sacrament to her tomorrow. Sang the hymn, "Jesus, Saviour of my soul," repeated a portion of Scripture, and prayed with her. (Since died happy.)

Next called at the daily infant school; found the mistress in trouble with an obstinate little child—took the child aside—talked with her—at length saw her submit. Spent an hour in school. Consider the task too great for the mistress. Some improvement visible.

Next called at — Cherry street; an aged female member of our Church dying gradually in consumption. I have administered the sacrament to her—too deaf to be much instructed. She likes to unite in prayer; so called and prayed. She is very humble; but full of doubts. (Since died happy.)

On the step of her door as I came out, I found a number of dirty children—inquired if they went to school. One I found did not—followed her home into a house in Pelham street—found the mother—made many inquiries—told her I was a Church minister, and that there was a free Church with free schools—saw the tears come in her eyes. She said, "I never knew this before. I have long wanted my children baptized." I gave her all the information and encouragement I could, and advised her to send two of her children to our daily infant school.

Next called at No. 1 Ludlow street; a young widow; her husband, a poor young English labourer, I buried the day before yesterday. Have agreed to pay three fourths of the funeral expenses out of my charity fund. The man died of consumption, aged 22 years. I had visited him often—he died happy—now called to console with and to advise the widow. She is to bring her infant to Church on Thursday night.

Here I met with another young English laborer and his wife, both communicants of the Church of England—found out their circumstances and gave them advice. Told them of the Mission Church, and exhorted them to come to communion next Sunday. Left a dollar at a baker's shop near by for the widow, which will get her twenty loaves of bread, and last her forty days. Received four dollars from her benevolent neighbors for part of the funeral expenses.

Next called at Grove street—a mother and a wife dying of consumption. Baptized her and her two children a week since; the infant just now dying. Found it difficult to awaken her attention in my past visits. The last time I called, she asked me if I could sing. I sang two hymns with her. To-day followed up the idea and sang again the hymn, "All glorious God, what hymns of praise," and a hymn on faith. She joined with me, although very weak. I read and prayed with her—disease of the depressing kind. Was out five hours and returned to dinner.

*After dinner.*—Read in Mr. Tuckerman's reports of the Boston City Mission. Shall be better able to judge of them a year hence—my eyes, ears, and heart are open.

*Evening.*—I went to the Mission Church, to attend a meeting of the Sunday School Teachers. Consulted and prayed with them—returned home at nine o'clock.

**General Theological Seminary.**—The following is the number of students who have completed the course of study and received the testimonial of the Seminary. They form but a small part of those who have during various portions of their preparatory course, enjoyed its valued privileges, very many having been prevented from remaining to the full term, by circumstances frequently growing out of the inadequacy of pecuniary means of support, during their stay at the institution.

There were graduated in 1823, 5; in 1824, 3; in 1825, 3; in 1826, 6; in 1827, 6; in 1828, 6; in 1829, 8; in 1830, 1; in 1831, 6; in 1832, 7. Total number of alumni 51.

There are now at the institution 48 students; and the whole number who have attended its exercises since its opening, is upward of 150. How many of these have been admitted to Holy Orders, and are now engaged in the active service of the Church, we have not at hand the means of ascertaining; 42 of the graduates, however, are so engaged. Many, some of them giving unusual promise of a bright and useful course, have been removed by death.

Extracts from the Constitution of the Society of Alumni:—

“ART. 1. This Society shall be denominated “The Associate Alumni of the General Theological Seminary of the Protestant Episcopal Church in the United States.”

ART. 2. The Association shall consist of all graduates of the General Theological Seminary, and of such other persons as are, or may be designated as alumni, by existing or future regulations of the Board of Trustees, who shall have given their written assent to this constitution, and shall conform to its requisitions.

ART. 3. The object of the Association is to cherish a spirit of mutual interest and union among its members: to advance the cause of theological learning, and evangelic truth and piety, and to promote the advantage of the institution with which it is connected.

ART. 4. The officers of the Association shall be a President, four Vice-Presidents, a Treasurer, a Secretary, and four persons to constitute with the Secretary an Executive Committee. They shall annually be chosen by ballot or continue in office until their successors be appointed.

The duties of the Executive Committee shall be to carry into effect all resolutions of the Society not otherwise assigned, and to manage its business in general.

ART. 5. It shall be expected of each member of the Association, that he pay annually into the treasury a sum not less than the amount of one-half per cent. of his yearly salary, and he shall hold himself obliged by all proper exertions to advance the interests of the Seminary in such way as his aid may be needed.

ART. 6. The funds of the Society shall be appropriated to the support of one or more scholarships in the Seminary, to the publication of such writings of its members, as the Society may deem calculated to promote the cause of theological learning and practical piety, and to defray the necessary expenses of the Association.

ART. 8. At each annual meeting of the Association there shall

be chosen by ballot and upon previous nomination, two members with substitutes, to whom severally shall be assigned the duty of publicly preaching a sermon, and reading an essay or a critical dissertation, at the next anniversary, which discourses, with their respective authors' consent, shall be at the disposal of the Society for publication. Other dissertations may be read before the Society in private session.

REV. S. R. JOHNSON, PRESIDENT,  
REV. WM. SHELTON, 1st VICE PRESIDENT,  
REV. P. TRAPIER, 2d VICE PRESIDENT.

*Domestic and Foreign Missionary Society of the P. E. Church.*—The last annual report just published contains a large mass of interesting information. Our readers will be gratified by the following extracts:—

*Funds.*—The amount received by the Treasurer, from May 12th, 1831, to May 12th, 1832, is \$16,443 20, and from the last mentioned date, to October of the same year, the sum of \$10,239 17. The contributions of the year, commencing with May 12th, 1831, exceed by \$3,678 57, those of the preceding twelve months.

The whole amount from South-Carolina, is \$448.

*Additional Members.*—It is a melancholy fact, that since the meeting of the Board in 1831, there has been an accession of but eleven names to the list of those who pay an annual subscription of \$3 or more, of twenty-three to the list of life members, and of twelve to the list of patrons.

Whole number of members at the present time, fifty-eight. Life members, eighty-five; Patrons, one hundred and eight.

*Plan for increasing the resources of the Society.*—The proposition made by a friend of the Society in Maine, for improving the pecuniary condition of this Institution, by a donation of \$50 per annum, for five years, provided ninety-nine other persons would contribute the same sum, has not succeeded according to the expectation and desire of its benevolent author. There are at present only twenty-three names on the list in aid of this cause.

*Plan for accommodating the Mission to Greece with suitable buildings.*—In October, 1831, a letter was received from another friend of the Society, in Maine, enclosing ten dollars to aid in the erection of edifices, for the accommodation of our schools and Mission families in Greece, and proposing the question, whether there could not be found within the borders of our Church, three hundred individuals who would, in this respect, imitate his example? This contribution, together with the inquiry, having been communicated to the public through the medium of the Missionary Paper, one hundred and thirty persons have become patrons of this excellent design, most of whom have also paid the amount of their subscriptions.

*Conclusion*—On a general survey of their proceedings during the period which the foregoing report includes, the Board cannot but perceive a most sensible increase of zeal, liberality, and effort, on the part of the members of the Church, with respect to the Institu-

tion on whose concerns they are now assembled. But while they take pleasure in making this acknowledgement, the Board would not be unmindful of the very considerable extension of some of the Missions established under their direction, and of the absolute importance of augmented exertions, in order to provide the means essential to as enlarged a scale of operations.

*Standard Prayer Book.*—The General Convention, at its recent session, adopted the Duodecimo Edition of the Book of Common Prayer, published by the Protestant Episcopal Press in 1832, as the standard book, to which new editions are required to conform.

#### NEW PUBLICATIONS.

*Origines Liturgicae, or Antiquities of the English Ritual, and a Dissertation on Primitive Liturgies.* By the Rev. William Palmer, M. A. of Worcester College, Oxford. 2 vol. 8vo. Oxford, 1832.

We have looked over this work with considerable attention, and are indebted to it for much interesting and useful information on several important subjects. It is exactly the kind of work which was wanted for students of divinity and young divines, and will be found equally useful to others who desire to know something of the distinctive character of their Church. It will be highly gratifying to the Churchman to be able, satisfactorily, to trace to the earliest Christian ages, the origin of the formularies which are now in use in the various Episcopal Churches in the world; but, more particularly, in that of his own. Various as they are, many of them can be traced to a common origin. The author names the primitive liturgies to be: that of Antioch, Caesarea, Constantinople, Alexandria, Ephesus, Roum, Milan, Africa, Gaul, Spain, Britain and Ireland, Armenia; and the Nestorian, and the Indian Liturgies. "After a careful examination," says Mr. Palmer, "of the primitive liturgies of the Christian Church, it appears to me, that they may all be reduced to four, which have been used in different Churches from a period of profound antiquity. The first may be entitled the *Great Oriental Liturgy*, as it seems to have prevailed in all the Christian Churches from the Euphrates to the Hellespont, and from the Hellespont to the southern extremity of Greece. The second was the *Alexandrian*, which from time immemorial has been the Liturgy of Egypt, Abyssinia, and the country extending along the Mediterranean sea towards the West. The third was the *Roman*, which prevailed throughout the whole of Italy, Sicily, and the civil diocese of Africa. The fourth was the *Gatlican*, which was used throughout Gaul and Spain, and probably in the Exarchate of Ephesus until the fourth century. These four great liturgies appear to have been the parents of all the forms now extant, and indeed of all which we can in any manner discover: and their antiquity was so very remote, their use so extensive in those ages when Bishops were most independent, that it seems difficult to place their origin at a longer period than the Apostolic age."

After describing the liturgy of each particular national Church, the author concludes the first volume with the antiquities of the English Ritual. On this subject he remarks, that "the English Prayer Book was not composed in a few years, nor by a few men: it has descended to us with the improvements and the approbation of many centuries: and they who truly feel the calm and sublime elevation of our hymns and prayers, participate in the spirit of primitive devotion. The great majority of our formularies are actually translated from the Latin and Greek rituals, which have been used for at least fourteen or fifteen hundred years in the Christian Church: and there is scarcely a portion of our Prayer Book, which cannot in some way be traced to ancient offices."

The second volume is a continuation of the antiquities of the English Ritual, and treats particularly of the various offices of Morning and Evening Prayer; the holy Communion; Baptism; Confirmation; Matrimony; Visitation of the Sick; Burial of the Dead; Ordinations, &c., and the ecclesiastical vestments, with plates of the official costumes of the various sacerdotal orders in the Christian Church: and concludes with what every good book should have, a copious index.

It affords us much pleasure to state, that Messrs. Swords, Stanford, & Co., of New York, intend to publish an edition of this useful work, in which we heartily wish them success. Every Episcopal Clergyman should have a copy in his library, and every student of divinity, should make it familiar to his mind.

*A Sermon at the opening of the first Convention after his entering on the duties of his Episcopate: delivered in St. Paul's Chu.ch, Edenton, N. C. May, 1832: By the Right Reverend Levi Silliman Ives, D.D. Bishop of the Protestant Episcopal Church in the State of North Carolina.*

Unavoidable circumstances have prevented an earlier notice of this sensible, comprehensive, orthodox discourse.

The text is 1 Cor. ii 1, 2. "And I, Brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God; for I determined not to know any thing among you, save JESUS CHRIST, and him crucified." Interesting and very appropriate is the application of this text to the occasion.

"When the most unlooked for event of my having been chosen to the office of a Bishop in the Church of God was first made known to me, I could think of little but my unworthiness and insufficiency. The magnitude of such an office; its dignity; its sacredness; its demands of wisdom, of labor, of self-denial in the particular region where I was called to exercise its functions; all united, with the characters of difficulty impressed upon it by the masterhand which has just performed so eminently and with such prodigious strength its high requirement, to elevate it before my mind in a light truly appalling; and it was not till the circumstances of the case induced the belief that the providence of God directed me to this scene of duty; till prayerful meditation led me to perceive that, in my appointment, He had followed the usual line of his proceedings, *choosing the weak things of the world to confound the things which are mighty;* that I could feel assured of not acting presumptuously in accepting this difficult and most responsible charge.

"Wheu, therefore, I came to you, Brethren, I came not with excellency of speech or of wisdom, declaring unto you the testimony of God; for I determined not to know any thing among you, save Jesus Christ, and him crucified;" and now, although I am with you in weakness, and in fear, and in much trembling, yet strong is my confidence that God will be with me: that He, who hath given his promise to his misisters, 'Lo, I am with you always, even unto the end of the world,' will not now leave His servant, unworthy as he may be, to the discouragements of unblest exertion, but will uphold him by the right hand of His power, and make him an instrument of some good to His Church. When I inquire for human strength or fitness, my heart is indeed desolate within me, but God is the strength of my heart, and to Him will I look as my portion for ever.

The subject is thus stated, "What then is our message to sinners? To answer this inquiry, and to make a suitable application of the subject, is my design on the present occasion."

The heads of the discourse are, 1. The deep and general corruption of human nature: 2. The value and freeness of the gift of eternal life, through the righteousness and death of the only begotten Son of God. 3. The office of Gospel faith in the scheme of redemption: 4. The conversion of the sinner to God: 5. The divinely appointed means of attaining for our conversion and sanctification, the necessary aids of the Holy Spirit. Under the second head, we have these just and seasonable remarks.

"The unsanctified heart of man, in order to evade the humiliating resort of utter dependence upon another, may perhaps satisfy itself with a reference to the merits of Christ for just enough to make up the deficiencies of what it esteems an almost perfect life, or to render that life acceptable at the bar of judgment; in the same manner as the influence of a powerful friend sometimes gives success to our petitions with the great. But when we apply our minds honestly to the truth as exhibited by St. Paul, we shall at once see the folly of all these evasions, and be led to the conclusion, however mortifying to our pride, that we are miserable, unprofitable sinners, in the midst of our best services, dependent, and exclusively, upon the atoning merits of Christ, for salvation from hell, and for admittance to heaven. That neither faith, nor works, nor any thing else belonging to us, enters, in any sense, into the procuring cause of our justification; but that the purchase of this is alone the blood-perfected righteousness of a crucified Redeemer. On

no other ground could the Apostle, with any semblance of reason, declare, that we are justified freely by the grace of God, through the redemption, that is in Christ Jesus. But, as I said, the merits of this redemption must be appropriated to ourselves by means of faith, as an instrument. In better words, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Under the third head these: "It will be perceived that I regard *faith*, in the apostolic sense, as something more than a mental acquisition, than a bare *conviction of the understanding*, however clear, that the truths and events of the Gospel are sustained by proper evidence; that I regard it, in short, as a *moral virtue*, deeply seated in the heart; and not only interesting that heart in the economy of divine grace generally, but causing it to repose entirely and with animating trust, in the merits of a crucified *Redeemer* for the gift of eternal life. 'Faith,' in the words of St Paul, 'is the substance of things hoped for;' that is, it so impresses these things upon the heart and mind, as to give them, by certain effect, an actual *subsistence*. 'It is the evidence of things not seen,' 'being, as it were, the eye of the mind looking to the blood of Christ, and thereby inwardly warming the affections to a firm reliance upon it,' and entire acquiescence in the rules of holy living it enjoins.

"The query, I am aware, may here be made, 'Whether no salvation will be granted, except its blessings have been sealed to us in baptism?—whether a man possessing *faith* and neglecting *baptism* may not finally be saved?' Our answer is, 'The mercy of God is everlasting,' and may be extended beyond the institutions which he has established for its ordinary conveyance; but that we have no warrant for committing our spiritual interest to such an expectation; and that our attempt to do so is the strongest evidence against the genuineness of our faith. A man may be satisfied that he has paid the full price demanded for an estate; still you will hardly see him entering upon the unconcerned possession of it, till it has been secured to him by the proper legal instrument. So with the true child of God, he may be persuaded that Christ has cancelled the debt due for his sins to divine justice, and that he possesses the faith requisite to his justification: still you will not find him resting here, so long as he perceives that this justification is to be ratified by entering into external covenant with his heavenly Father. The genuine disciple of Jesus finds no *non-essentials* among the requirements of that God who made and redeemed him. Sufficient for him to know, that so great, so good a being demands his service. In his view, duty is *binding* because God commands it; is *profitable* because the appointed medium of his blessing. The language of such a one is not, 'what may I omit and finally arrive at heaven?' but that of St. Paul, 'Lord, what wilt thou have me to do?'"

And under the fifth as follows: "It is highly important that we guard against the error which many timid persons, under the influence of fanatical prejudice, fall into, of expecting in themselves the ripe fruits of the Spirit before they enter, upon that process of divine culture, which alone is designed to bring these fruits to perfection. Religion in the soul of man, as uniformly set forth in the word of God, has a state of *infancy* and of *manhood*; and he who demands of the 'babe in Christ' the same evidences of conversion as of him who has arrived at the 'fullness of his stature,' acts in opposition to the instructions of our great High Priest, who did not break the bruised reed, nor quench the smoking flax.

In the concluding address to the Clergy he says: "Determine with St. Paul, not only not to preach, but not to know any thing, among your people, save Jesus Christ and him crucified. Keep far from these heavenly doctrines, all questions of merely earthly policy. Let them not become fettered and weighed down by the devices of man's wisdom: they are able to stand alone—yea to have *free course* and be glorified without any adventitious aid. Their own life giving power, if left unembarrassed, will ever prove a match for any opposition they may meet. Jesus Christ has furnished in his Church sufficient means to give due effect to his word. Let us not, then, seek to engrave any thing upon these with the vain hope of producing a salutary influence upon human passion, to which they are not adequate. Any such attempt, though it may subserve a temporary purpose, will end in evil to the cause of our Redeemer.

And in conclusion, let us be persuaded to enforce our preaching by our lives; to show in those lives that we have been with Jesus; that we bear about in our bodies the dying of the Lord. Let us keep ourselves from the entanglements of sense; that we may stand in bold relief before our people and the world, as the ambassadors of a divine and crucified Master.

*Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.*

The Treasurer reports the Rev. T. J. Young, a new annual member.

The Librarian acknowledges the following donation to the Library—

*By the Right Rev. Bishop Bowen*—Seventy-five copies of a tract, entitled, “*Brief Reflections on the Duty of being Confirmed*, addressed to persons contemplating to be confirmed, and others; to which are added, observations on the office and duties of sponsors in baptism, second edition. Also a Catechism, proper to be studied by young persons preparing to be confirmed, with the help of parents or adult religious friends” 1832, pp. 28.

*By the same*.—Seventy five copies of an extract from Bishop Beveridge’s Essay on the Necessity and Advantage of Frequent Communion, showing in answer to the objection, of want of preparation, what preparation makes a worthy Communicant.—8 pp.

The Librarian of the “*Episcopal Female, Bible, Prayer Book and Tract Society*,” acknowledges the donation by the Right Rev. Bishop Bowen, of 25 copies of each of the above tracts for distribution.

**EPISCOPAL ACTS.****ORDINATIONS.**

*By the Right Rev. Dr. Bowen Bishop of the P. E. Church in South-Carolina*:—On Friday, December 21st, 1832, in St. Michael’s Church, Charleston, Mr. Charles Edward Leverett, was admitted to the Holy Order of Deacons.

*By the Right Rev. Dr. B. T. Onderdonk, Bishop of the P. E. Church in N. York*.—On Wednesday, December 12th, 1832, in Christ Church, New-York, Mr. Francis Tremayne, and Mr. Hobart M. Bartlett, were admitted to the Holy Order of Deacons.

*By the Right Rev. Dr. M’Ilvane, Bishop of Ohio*.—On Sunday, December 2d, 1832, in Gambier, the Rev. C. W. Fitch, Deacon, was admitted to the Holy Order of Priests.

**CALENDAR FOR JANUARY.**

1. Circumcision.
6. Epiphany.
13. First Sunday after Epiphany.
20. Second Sunday after Epiphany.
27. Third Sunday after Epiphany.
31. Day of Thanksgiving, Humiliation and Prayer, appointed by the Civil Convention of South Carolina.

**DIOCESE OF SOUTH-CAROLINA,** {  
January, 2d 1833. }

The 45th Annual Convention of the Protestant Episcopal Church in this Diocese, will be held on the second Wednesday, being the 13th day of February next, in St. Michael’s Church, Charleston. The Clergy who are entitled to seats, and the Lay-Delegates of Parishes and Churches, are requested to attend. Divine Service will commence at half-past 10 o’clock.

FREDERICK DALCHO,  
*Secretary of the Convention.*

**ERRATUM.**

Vol. 9. page 377, line 12 from the top, for “concurred,” read *not concurred in*.